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000 especially by the inhabitants of Great Russia.

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/20/ S 4. Territory and Frontiers of the National Group.

It may be seen from this sketch of the development of the Russian nation--especially from the intensive colonization of the later years--that it is impossible to bound the Russian realm by a continuous line. For the Russian population in Asia and in Europe does not appear as a compact mass, but as an aggregate, more or less homogeneous, of groups of colonists, sometimes indeed completely isolated, in the midst of allogenic populations. The Russians are established in a compact mass in eastern Europe, the greater part within the Russian Empire, and a small fraction within the Austro-Hungarian Empire. But only the western and southern frontiers of this mass are well defined; to the east and to the north the frontier juts out and forms population islands along the navigable rivers in the midst of native elements, Finnish or Turko-Tatar. The following is the precise boundary of the territory inhabited in a compact fashion--save for a few allogenic islands--by the Russian people, beginning from the mouth of the Neva which on the west abuts the Finnish national territory. (1)

1. I shall not enter upon all of the topographic details because they are of no interest, and besides the authors are not always in agreement concerning them.

From Petersburg the frontier first runs along the Gulf of Finland to the mouth of the Narova; it follows that river, stretches along Lake Peipus and the lake of Pskov towards Izborsk, descends /21/ towards Loutsyn (Ludza) as far as Dvinsk (Daugavpils). It turns around to the west of Volna, crosses the Niemen north of Grodno, reaches Bielostok (Bialystok), Surai on the Narew, Bielsk, Drohiczyn on the Bug, stretches into the Russian area of Kholm (Chelm)--according to the studies of Frantsev--and follows the Biala, Parczew, Krasnystaw line towards Tomaszow. Then it enters Galicia by skirting Tamograd, reaches the San River above Jaroslaw, runs toward Sanok, and in the Carpathians reaches Piwniczna on the Hungarian frontier. (1)

1. Certain names which the reader would not find on French maps have been omitted in this enumeration. Translator.

At Piwniczna the border extends slightly towards the west, makes a few detours, penetrates into the counties of Spis and Sarys (Saros in Hungarian), and follows the Poprad as far as Spisska Sobota.

According to the latest studies of Czambel and of Tomashivskii, (2) the results of which present only very slight differences, the Russian

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2. The difference between the frontier of Czambel and that of Tomashivskii consists in the fact that Tomashivskii includes as Russian a few additional communes in the counties of Spis and Sarys.

boundary in Hungary begins at Lipnik, not far from the mouth of the Dunajec, crosses at Kaminka to the outskirts of Stara Lubovna (O Luble, in Magyar), and Iakoubiani (Iakobpol), towards Hodermark* and Stelbach*, Kisgeben*, Iatkiotsi*, (Zseltek). Then it makes a great semi-circle towards the north, reaches Bardejov, descends towards the south along the Topla as far as Petkovtsi (Petkocz*), crosses /22/ the Ondavka to Valkov (Valko), Beresliv (Breszlo*), Porauba (Orosz poruba*) (1)

1. In this Magyar word Orosz means Russian. We have omitted here a few localities without interest. Translator.

Hliviscze, Komouch, as far as Uzhorod (Ungvar). There it touches the Magyars. The boundary skirts their territory as far as the city of Visso on the river of the same name. But the Ukrainians are in the minority here. From there the boundary follows the right bank of the Vasir* as far as Bukovina, then it crosses the Suczava River, leaves to the Russians the upper reaches of the Seret, crosses Kaminka, Negotin. The city of Sereth and runs along the frontier up to the place where the Prut comes out of Bukovina. Here, the cities of Czernowitz and of Seret are German. On the other hand, Russian islands are found in Galicia, particularly between Lutcza and Korczyn to the south of Rzeszow, near Rymanow, near Dynow, in the outskirts of Jaroslaw, in the basin of the Wysloka, and in Hungary around Spiess and Krempach. Let us also mention the large island in Bukovina between the Seret and the Suczava*.

Beyond the Austrian frontier the Prut is usually considered to form the boundary between the Russians and the Rumanians. But at the northern point of Bessarabia, between the Prut and the Dnestr, there is a Russian region, notably in the district of Khotin, in what is called the Bessarabian Bukovina. Outside of this region /23/ the Russians are scattered and strongly exposed to Rumanization.

According to Nestorovskii, the boundary of Russian nationality in Bessarabia passes through Balamoutovka, Rjavinets, Grozintsi, Sankoutsi*, Reugatch*, Dinouci*, Doljok*, Bielovtsi*, Gijdev*, Kichlo-Salievo*, Kichlo-Zamjievo*, Bielavintsi*, Titskany* and Fitesti*. In the districts of Sorok* and of Bielets* the Russian colonies are already very widely scattered; but they have penetrated as far as the southern

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section of the guberniya. Estimates are not in agreement. Chubinskii in 1872 figured that in all of Bessarabia there were 100,000 Ukrainians. Nestorovskii in 1905 guessed at 250,000. The latest statistics have figured that the Russians comprised 27.8 % of the total population, or 540,000 (of whom 380,000 were Ukrainians).

Beyond the Dnestr, to the east, it is not easy to trace the boundary exactly. Retailed maps are lacking. The ethnographical maps which I have used extend the Russian domain as far as the Black Sea. But to the south of the line of Yampol, Balta, Olviopol (now Pervomaisk), Elizavetgrad (now Kirovograd), Slavyanoserbsk, and Novocherkassk, this domain is pervaded by so many islands of foreigners (Germans, Bulgars, Rumanians, Tatars, Greeks, Jews, Armenians) that the Russians in the south cannot be considered as forming a compact population. It would be impossible to delimit their territory exactly until after the most minute ethnographic examination. To date we do not have a sufficiently detailed study. According to /24/ Derzhavin the latest statistics have enumerated in the guberniya of Kherson 57 linguistic groups, in Bessarabia, 41, and in the guberniya of Tavrida, 39. The dominant element, nevertheless, is Ukrainian.

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We reach the same conclusions for the provinces beyond the Dnepr, the Don, and the Volga. There are also many non-Russian elements and exact data and good ethnographic maps are lacking. On Russian maps--which are usually on a small scale--the Russian domain comprises the area between the Dnepr and the Don and stops at the Kuban (the Crimea being Tatar). In general the border begins on the shores of the Black Sea, at the town of Gagri below the Caucasus, crosses the mountains, curves around Pyatigorsk and Stavropol, draws near the left bank of the Don (there are 33.7 % Russians in the province of Terek), then skirts the Steppes of the Kirghiz and of the Kalmyk, and comes to the lower Volga, to the shores of the Caspian Sea and of the Terek. All along the Volga, from its mouth upwards, are situated numerous Russian towns and villages, cut off from each other by German, Finnish, and Tatar areas.

The Russian domain of the Volga cannot be delimited by a line; it is full of islands of allogenes which often interect one another These allogenic groups occupy a territory which extends approximately from the spot where the Volga bends towards the south from Saratov through Serdobsk, Morshansk and Murom to Nizhnii Novgorod (now Gor'kiy). To the north of the Volga the Russian population is compact;

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it extends to the lower reaches of the Onega and of the Ladoga, and further north there are numerous Russian colonies on the shores of the rivers and of the lakes; they are scattered in the midst of the allogenic populations.

Outside of this territory briefly outlined above, the Russians can be found in groups in certain cities of the Kingdom of Poland, in the interior of Hungary and of Slavonia and in Bulgaria in the colony of Tataritsa*, near Siliste (probably Silistria). They have been established there since the beginning of the eighteen century. At that period the Ataman Nekrasov, a devout Christian, came and settled in this region with his companions. They were called the Nekrasovtsi. As a result of pressure from the Rumanian authorities, the Russians settled in the Dobroudja began to emigrate to Bulgaria. However, in the delta of the Danube there still exist several Russian colonies. They are those of St. Georghe, of Letea, of Svistovka*, of Periprava*, and of Karaorman in the outskirts of Sulina. Another considerable Russian group is found at Tulcea[1] (5,621 Russians, 4,372 Rumanians, 4,018 Bulgars).

In Asia, the Russians mainly occupy Siberia. Their villages and their towns are located on the navigable waterways and along the new line of the Trans-Siberian Railway. From a statistical viewpoint Siberia is almost entirely Russian;/26/ but in reality it contains immense area which are uninhabited or occupied by the natives. As to the various regions, western Siberia (the region of the Ob and the Irtysh) is almost entirely Russian. The Russian population is concentrated in the south, on the upper Ob, the Irtysh and its tributaries.

Central Siberia (the basins of the Yenisey and of the Angara) contains fewer Russians. They are especially concentrated in the southern provinces, in the neighborhood of Minousinsk, of Krasnoyarsk, and of Irkutsk. The Lena or Yakut part of Siberia contains only 11% Russians. On the other hand, the province of the Amur, the seacoast, and the Russian section of Skhalin are Russian. It is estimated that in the guberniyas of Tobolsk and Tomsk there are 91% Russians; in the Yenisey guberniya and province of the Amur, 86.5%; in the Irkutsk guberniya, 73.6%; in Transbaikalia, 66.2%; along the seacoast 50.9%; on Sakhalin, 65.2%. In the guberniya of Yakutsk, in the north of Siberia, the population is mainly composed of Yakuts; Russians make up only 11% of it and live only in the towns. In central Asia their number is not considerable; 8.9% of the total.

1 [In Dobroudja -- Analyst]

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population (25.7% in the towns and 6.6% in the country districts). The Russians are especially concentrated in the north: 33% in the province of Akmolinsk, 25% in that of the Ural, from 7.7% to 10% /27/ in the provinces of Semipalatinsk, Semirech'ye (or Dzhety-Su), Transcaspian, and Turgai; only 3% in that of Syr-Day'ya, 1.6% in that of Samarkand, and 0.6% in that of Fergana.

So far the Steppe of the Kirghiz contains no Russians.

Turkestan numbers 8.9% of them scattered in the large cities and in about one hundred fifty small towns located in the most fertile oases. The southernmost colony is that of Aleksivskoe, 125 kilometers from Herat.

Outside of European and Asiatic Russia, there are a great many Russian emigrants in the large cities of Europe, especially in the colonies of religious heretics in America, in Alaska, in Canada, particularly in the neighborhood of Yorktown, (1) as well as Ukrainians, especially in Brazil and in the Argentine Republic (province of Parana).

1. In 1899 and 1900 about 7,500 Russian Doukhobors settled near Yorktown, Saskatchewan, Canada. --Editor.

The Russians, furthermore, are very numerous in the principal cities of California, and of the States of Washington and Oregon.

Some Russian colonies of Cossacks have also been established in Asia Minor, in the neighborhood of Nicaea and of Sinope.

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S 5. Statistics. -- The territory of the Russian Empire, according to the census of 28 January 1897, contained a total of 83,933,567 Russians, that is to say 66.8% of the population. If we consider that, following Pokrovsky, the population /28/ increases each year by 1.5%, which means 1,250,000 Russians, the increase in the last four years would have amounted to at least 5 million. Therefore, we may venture to estimate for the year 1900 a total of 89 million Russians. If we add to this the Russians of Austria and of Hungary, in accordance with the census of 1900, we obtain the following totals:

In Russia and in Asia	89,000,000
In Austria	3,375,576
In Hungary	429,447
Total for 1900	92,805,023

But this total does not correspond with the facts. In the first place, the Hungarian census reduces the number of Russians. They are

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numbered en masse among the Slovaks or among the Magyars. Therefore it is necessary to increase this total, in accordance with the estimates of the Russians of Hungary themselves, by at least 150,000 individuals. Then one must take into account the Russians who live in various colonies and in the large cities of Europe to the number of at least 150,000, and, on the other hand, those settled overseas, which certainly would add up to more than a million. Russian statistics have figured that from 1890 to 1903 there were 700,000 emigrants to America, Africa and Australia. On the other hand, they have included 40,000 Jews in Galicia who stated that their customary language was Russian. From all indications, the number of Russians at the end of the last century may be evaluated at 94 million.

/29/ /For chart on page 29, see the following page of this manuscript./
/30/ The Russians attained this very large total very rapidly. We do not possess very old data on nationality, but we may base our statement upon the very rapid growth of the population of the Empire. The first census which dates from 1724, gives 14 million souls. Thus in the space of two hundred seventy-six years, to the year 1900, the population increased almost tenfold. In 1796, it was 36 million; in 1851, 69 million. In a half-century it had doubled. Moreover, the population increases much more rapidly in the cities than in the country districts. The ratio of increase between cities and country districts is 51 to 8.

We do not always have completely exact information relating to the various nationalities, especially with respect to the Russians. If we accept the fact of the overwhelming preponderance of the Russians, the figures which concern them frequently have only an approximate value. Throughout the Empire they make up two thirds of the entire population. The highest proportion is to be found in western Siberia (91% and 80.9% for all of Siberia). In European Russia, they represent 80.05%. The principal nucleus of their nation is the region located between the Dnepr, Chudskoye Ozero (Lake Chud'), and the Volga. There they constitute 90% of the total population. In five gubernlyas they are below this figure (Saint-Petersburg, 82.5%; Saratov, 83.1%; Penza, 83.1%; Tavrida, 70.9%; Simbirsk, 68.2%). /31/ Twenty-two gubernlyas exceed 90%. The gubernlyas which are most Russian are those of Vladimir (99.8%), of Kursk, of Kaluga, of Kostroma, of Yaroslavl', of Tula, of Voronezh, of Ryazan', of Orel (more than 99%), of Khar'kov and of Smolensk (more than 98%). That of Moscow numbers 97%. In

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The Nationalities of Russia

Regions	Russians	Poles	Turko-Tatars	Finns	Jews	Lithuanians	Germans	Kartvellens	Mountaineers	Armenians	Mongols	Various
European Russia	80.%	1.2%	4.9%	3.6%	4.0%	3.0%	1.4%	--	--	0.1%	0.2%	1.6%
Russian Poland	6.7%	71.8%	0.1%	0.1%	13.5%	13.5%	3.3%	--	--	---	--	0.2%
Finland	0.2%	--	--	86.7%	--	--	13.0%	--	--	--	--	0.1%
Total	71.5%	7.5%	4.4%	5.4%	4.7%	2.9%	2.0%	--	--	--	0.2%	1.4%
Caucasus	34.%	0.3%	20.2%	0.1%	0.4%	0.1%	0.6%	14.5%	11.7%	12.%	0.2%	5.9%
Siberia	81.%	0.5%	8.3%	1.1%	0.5%	0.2%	0.1%	--	--	--	6.2%	2.1%
Central Asia	8.9%	0.1%	85.5%	0.2%	0.1%	--	0.1%	--	--	0.1%	0.2%	4.8%
Total	37.3%	0.3%	39.4%	0.4%	0.4%	0.1%	0.3%	5.9%	4.8%	4%	1.7%	4.5%
Grand Total	65.5%	6.2%	10.6%	4.5%	3.9%	2.4%	1.6%	1.1%	0.9%	0.9%	0.4%	2%

S.P. T.R. 162 the region of the Caucasus, the guberniya of the Kuban numbers 90.6%, and that of Stavropal 92% Russians.

S.P. T.R. 161 Density of the Population. -- If we exclude Poland, where the density is the greatest (75 inhabitants per square kilometer), the Russian population is expecially concentrated in the Black Earth region (58 inhabitants) and in the Ukraine beyond the Dnepr. The center of the Empire numbers only 43; Byelorussia and the Baltic Provinces, from 26 to 25; New Russia, 24; the region of the Volga, 17; the Ural, 12; and the northern regions, 1 inhabitant per square kilometer.

In the Middle Ages, the center of Russia, otherwise referred to as the Muscovite region, exceeded all of the others in density of population; but this region experienced very little growth before the year 1861. At that time, the emancipation of the serfs created completely new conditions. In the north, the density of population has remained static during the last two centuries. On the contrary, the regions of the south underwent very rapid changes.

/32/ Until the period of Peter the Great, these regions were hardly populated at all because of the perpetual warfare. The guberniya of Smolensk suffered for a very long time from the wars between Russians and Poles. It was from the time of Peter the Great, and especially from that of Catherine, that the population increased rapidly. Thus it increased tenfold in the guberniyas of Kazan and of Azov, while in the region of the Arctic Ocean or of the lakes, it only doubled or trebled. All of this is connected with the historical development and with the progress of colonization.

In accordance with the estimates of 1905, there were (1), 7.7 inhabitants per square verst in the entire Empire, in European Russia, 24.9; in Poland, 95.1; in Siberia, 0.6. The most densely inhabited section is the guberniya of Piotrków in Poland (153 inhabitants), and the least thickly settled, the government of Yakutsk (0.1 per verst).

1. The verst equals 1.067 meters.

S.P. T.R. 162 Among the Russian-speaking inhabitants, Russia numbers 1.37% nobles and officials, 0.62% ecclesiastics, 0.39% bourgeois, 0.20% merchants; there are 7.38% city dwellers, 86.22% peasants, and 3.35% Cossacks. Among the Great Russians it is estimated that there are 70.35% who are farmers; among the Ukrainians 86.46%, and among

1: Niederle--26 E-5 1911 FK Slavic Peoples E16
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S.R. 162 the Belorussians 89.93%.

Among the Russians of Austria, it is figured that there are /sic/ 93.3% /33/ farmers, 25% factory-workers, 1.7% tradesmen, (1) and 2.5% officials.

1. In eastern Galicia trade is for the most part in the hands of the Israelites. Translator.

The greater part of the Russian people live in the country, in villages which on the average number 200 souls. In the areas of the Volga and the Ural, the figure is less than 150 souls; in the Ukraine, the New Russia, and the central Black Earth district, from 400 to 300 souls. In the forest regions, for example in that of Moscow or in the northern part of the Ural, the figure does not exceed 160 souls; in Belorussia and in Lithuania, they are estimated to number from 50 to 100 souls, and in the Baltic Provinces, and 20 souls. In the fertile areas there are large and wealthy villages; in the forest regions, the people prefer the tiny hamlets, the oases of cultivation in the midst of deserts. There, where the villages are the smallest, one finds the largest number of inhabitants per dwelling, for example from 11 to 13 in the Baltic regions, compared with 6.6 in Russia as a whole.

From the standpoint of the sexes, the census of 1907 gives among the Russians 100 men for every 103.4 women. But this proportion varies greatly according to the regions. In general the figures for the country districts are very different from those for the towns: for instance the ratio of women to men in the country is 106.1, while that in the cities is only 85.9; this is /34/ a result of the migration of the men who go to the cities to find work. The differences between reions are very pronounced; of the 50 guberniyas in European Russia, there are 13, mostly, in the south which count a majority of men, 3 where there is a balance of the sexes, and 34 where women are predominant. This pertains especially to central Russia. The guberniya of Yaroslavl'--whose men migrate most frequently, especially to become peddlers--numbers as many as 132 women for every 100 men. In Moscow, there are only 75.5; in Petersburg, 82.6; in Odessa, 86.3.

In Galicia, 99.2 women are found for every 100 men; in Hungary, in the county of Marmaros, 101.1 women. In Russia, 55.9% of the men were unmarried, compared with 52.1% of the women; 40.28% of the men were married, compared with 39.42% of the women; 3.68% widowers, against 8.38% widows; 0.03% divorced men, compared with

S.P. T.R. 162 0.04% divorced women.

S.P. T.R 162 795 In the matter of religion, here are the principal figures for the Russian Empire:

Orthodox	95.48%
Old Believers	2.59%
Catholics and Armenians	1.78%
Protestants	0.5 %
Jews	0.8 %
Mohammedans	0.01%

In Russia, the concepts of Russia and of Orthodoxy are practically identical (except for the area of Kholm /35/ and for Byelorussia). In Austria and in Hungary, the Russians are for the greater part uniates (that is to say, united to the Church of Rome while preserving their own liturgical language and the custom of the marriage of their priests); only about 8% belong to the Eastern Church.

In the Kingdom of Poland, there were enumerated in 1897 78.8% Catholics, 4.4% Protestants, 14% Jews, and only 6.57% Orthodox (4.2% according to the census of 1906).

In the western guberniyas of the Empire, Chubinskii numbered even in 1870, 290,000 Ukrainian Catholics (in the guberniyas of Lublin and Siedliszcze) and he declared that, although they belonged to the Roman Church, they called themselves Russians.

Recently, in the Russian district of Kholm, a certain number of individuals considered to be Orthodox, following the edict concerning religious liberty (17 April 1905), declared themselves to be Caltholics. Frantsev estimates at 300,000 the number of conversions during the last three years. Thus the number of Ukrainian Catholics has considerably increased. On the other hand, there are some Catholic Byelorussians in Kurland, in the guberniyas of Vitebsk, Pskov, Suwalki, and Grodno, and in western Galicia there are many localities where a portion of the population is Catholic though claiming Russian as their mother tongue. Professor Floriinsky /36/ recently estimated the number of Russian Catholics at a million and a half.

S.P. T.R. 161 Movement of the Population. --The annual marriage rate, which especially permits an appreciation of the vitality of the nation, is higher in Russia than anywhere else. It is 9 per 1,000; the number of births is about 48 per 1,000 (3.4% of which are

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Zubrohlav* and of Bobrova*, in that of Trencin at Cerna and at Skalita*. There also are Polish colonies in the region of Liptov and in the Slovak region of Zemplin*. In the Spis area, the Slovak Czambel has counted 51 Polish communes with 30,000 persons. Kazimir Krotoski raises this number to 50,000.

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Such is the compact whole of the Polish nation.

In the Kingdom of Poland the Poles form 71.85% of the total population. They are most numerous on the left bank of the Vistula: 73.5% in the guberniya of Warsaw, 84% in that of Kalisz, 87% in that of Kielce, 77% in that of Lomza, 72% in that of Piotrkow, 83% in that of Radom, and 81% in that of Plock, 66% in that of Siedlce, 63% in that of Lublin and 23% in that of Suwalki.

Besides this we find Poles in small groups in almost all of European Russia: 10% in the guberniya of Grodno, 8.2% in that of Vilna, 6.2% in the Volhynia, 9% in that of Kowno. There are sizeable colonies in the large cities, /75/ in Moscow, Petersburg, Kiyev. On the island of Sakhalin, a place of deportation, there are 5% of them.

They are numerous in eastern Galicia. There is in this entire province only one purely Russian district (that of Kossow) where there are less that 5% Poles, while there are 23 purely Polish districts. It is especially in the large Russian cities that the Poles are distributed. The cities which have the largest Polish population are in the Russian section of Galicia: L'vov (Lemberg) with 120,000 Poles, or 76% of the total, against 15,000 Russians, Bobrka, Ukrainian, Bubrka), Muszyna, Sanok, Lesko, Sambor, Przemysl, Rava Russkaya, Belz, Zholkva, Gorodok, Cieszanov, Stry, Kalush, Stanislav, Kolomyya, Ternopol, Gusyatin, Buchach, Sokal, Terebovlya, etc., etc. On the other hand, certain cities have a German majority, composed in fact of Israelites (Biala, Szczerzec, Dolina, Bolekhuv, Nadvornaya, Kossow*, Kuty, Zablotow, Brody).

Outside of Poland and of Russia there are important Polish colonies in Vienna (4,364), Berlin (26,000), Dresden, Bucharest, Paris. In Germany new Polish colonies are at present in the process of formation in Westphalia and in the country of the Rhine; at Mulheim in the Ruhr at Ruhrort, at Essen, at Dortmund, at Bochum, at Hattingen, and especially at Gelsenkirchen. These are colonies of workmen. They are continuously increasing in size. In 1890 statistics showed in these /76/ localities

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5,820 Poles; they reported 26,795 of them in 1900, and at the latest elections for the Parliament of Berlin, the Polish candidate Chocszewski obtained 27,000 votes.

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Outside of Europe, Poles have gone especially to the United States (particularly to Chicago, Buffalo, Milwaukee, Detroit, Philadelphia, Pittsburgh, New York) and also to South America, particularly to Brazil (States of Parana, Santa Catarina, Rio Grande Do Sul, Sao Paulo), to Paraguay and to Argentina In Brazil there are more than eighty colonies (80,000 souls). Parana is already called "New Poland."

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S 13. Statistics.--Just as it is impossible to define exactly the frontiers of the Polish nation, so the number of Poles cannot be determined with complete accuracy. Figures issued by national authorities differ considerably.

For the Kingdom of Poland itself Jean Bloch guesses at a population of a million and a quarter in the fourteenth century. For Bathory's century (16th) he estimates 3,058,000 Poles.

In 1882, Sulimierskii figured 12 million. E. Czynski in 1887, and A. Fircks in 1893 estimated 13 million. L.Straszewicz in 1900 figured from 18 to 19 million and in 1902 V. Czerkawski gave 21,111,347. But I do not consider his statistics as absolutely accurate and here are my estimates.

In the Russian Empire there were according to the census of 1897, 7,931,307 Poles, which is 8.3% of the total population. If we add to this figure the annual increase which, according to Kowalewski, is in the neighborhood of 1.5% per year, which would be 118,970 persons, we obtain for the end of the year 1900:

For the Russian Empire (with Asia), about	8,400,000
For Austria	4,259,150
For Germany (including the Mazuri and the Kashub)	3,450,200 (1)
For the rest of Europe (according to Czerkawski), about	55,000
For America (according to Czerkawski)	1,500,000
	17,664,350 (2)

S.P. P. 161 accessible date. The population increase for the entire province of Galicia between 1890 and 1900 was 16.7%. Of this number, according to Austrian statistics, the Poles furnished 14.52%, which would be an annual growth of 1.45%. (In this figure 15% Jews are included). The Russians contributed only 8.71%. In comparing these figures with previous ones we note the steady progress of the Poles. In 1851, 11.45% were estemated already in Cisleithania; in 1880, 14.86%; in 1890, 15.84%; in 1900, 16.59%. In Galicia, where the Poles are the masters of the country, their numbers increased by 14% in fifty years.

S.P. P. 162 In the matter of longevity, the rate is the same among the Poles as among the Galician Russians. The number of young people is above the average (30.4% being less than twenty years of age); the number of old people is very low; only 12% have passed fifty years of age.

The number of married persons is 32.3%. Among the Poles of Russia there have been enumerated 60.6% of unmarried men and 55.9% of unmarried women, 37% men and 36.3 % women married, 2.24% widowers and 7.64% widows, 0.05% men divorced, and 0.08% women divorced.

In the matter of the proportion of sexes, there are among the Poles of Galicia 1,049 women for every 1,000 men; in Russian Poland, the proportion is inverted, only 989 women. But it is evident that all of the soldiers were enumerated. /80/ The relationship of the two sexes, moreover, is a balanced one, save in the government of Lomza, where only 925 women were found for each 1,000 men.

S.P. P. 795 162 In the matter of religion, Catholicism is the characteristic religion of the Poles, as Orthodoxy is that of the Russians. There are no more Orthodox Poles, one might say, since the religious toleration was proclaimed in 1905. Old statistics, for example those of Lebedkine about 1860, stated that according to official documents there were 40,000 Orthodox Poles (uniates). There are also very few Poles who belong to the Evangelical church. They are to be found especially in Silesia and in the northern part of Prussia. On the other hand, the Mazuri of Prussia belong to the Evangelical church (96% in 1906), and this circumstance explains to us why they allow themselves to be easily Germanized. The Catholicism of the Poles is one of their strongest weapons against Germanization. In Austria only 83.14% Catholics

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are reported. This is explained by the fact that among those individuals who declared themselves to be Poles there were 14.7% Jews. There are 1.8% Protestants. Therefore, one may consider Catholic to be synonymous with Pole.

In Russian Poland the proportion is as follows: 78.8% Catholics; 4.7% Protestants; 14.05% Jews; and 6.57% Orthodox, or "old believers" of the Orthodox Church.

The Catholics here are concentrated on the /81/ left bank of the Vistula, where they are estimated at 70 to 80%. The gubernıyas of Siedlec and of Lublin are the only ones in the kingdom where as few as 66 to 62% Catholics are to be found, if one believes the census of 1897. After the edict of religious tolerance of 17 April 1905 the proportions changed noticeably (see above in S 5), but we have no strictly precise data.

With respect to the Poles of Russia, here are the latest statistical results:

Orthodox and "old believers"	0.63%
Roman Catholics	98.26%
Protestants	0.51%
Jews	0.59%
Mohammedans	0.01%

Polish is, therefore, synonymous with Catholic. But it must be noted that among the Catholics there has recently developed a sect called Mariavites to which in 1906, 59,000 persons belonged. It is in the Russian section that the Polish population provides the largest contingent in the cities and large towns, 22.1%. Among these are found 1.9% nobles and officials, 0.8% clergy, 0.14% of honorary burgeois and of merchants, 23.5% bourgeois, 72.98% farmers. Among the Poles of Austria there are 65.6% laborers, 14.8% factory workers, 11.2% tradesmen, and 8.4% officials.

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From the point of view of public education the Poles still have far to go, not only in Russia and in Prussia, where the government has placed numerous obstacles in the way of the development of the schools, but also where they have for a long time enjoyed complete liberty, namely in Galicia. In this province statistics still report 40.8% illiterate. Furthermore it must be recognized that the Poles in Russia (notably the

1: Niederle--58 E-5 1911 F/Slavic Peoples F/6
Poland 891

S.P. P. 101 Lyczacy, Kociewiacy, Borowiace, Krajniacy, and, on Lake Lebo, those of Kabaci, Lesacy, Belocy. But the most curious is that of Slowiency which /89/ evidently goes back to ancient times and which is found as early as 1586.

S.P. P. 161 The Kashubs are few in number. According to the official statistics of 1900 there were 100,213 of them.

According to earlier statistics of Ramult, there were 174,831 in their own territory, with a total of 200,000 in Europe and 130,000 in America (the United States, Canada, Brazil). As for religion, the majority are Catholics. Only 6% of the Slowiency are considered to be Protestant.

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000 Although the Kashubs are very few in number, there is no reason to despair of their prospects, for, on the one hand they live in an isolated region near the sea, and on the other hand they are constantly in close contact with the Polish element, who assist them in maintaining their position.

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/90/ /There is no page numbered 90./

/91/ IV

THE SORBS OF LUSATIA

S.P. 101 S 16. Historical Introduction.--Of the powerful nation of Slavs who lived for centuries on the middle and lower Elbe, there now exist only an insignificant remnant, composed of the Slavs of the two Lusatias; it is the Slavic group which is the closest to the Czechs from the geographic and linguistic viewpoint.

In former times the Polabian Slavs (or those of the Elbe /Laba/) were settled in the basins of the Oder, of the Saale, and of the Elbe. We are able, with some reservations, however, to follow their trail as far as the first century of the Christian era. But those who accept the Slavic character of the cinerary tombs in Lusatia and Silesia, are able to go back at least as far as 1000 B.C. This is merely a matter of an archeological hypothesis; but it appears much more accurate to attribute the type of tombs found between the Vistula and the Elbe to the Slavs rather than to the Germans.

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175 Sorbs was reawakened, literature revived, the Slavic tongue was introduced into the primary schools and the Germans of Saxony granted to their Sorbian fellow-citizens a tolerable modus vivendi. How long will this state of affairs endure? It is difficult to foretell.

177 Germanization is making great progress especially in Lower Lusatia, subjected to Prussians.

101 162 S 17. Boundary of the National Group.---In 1886 Muka established on his ethnographic map, the best which exists up until the present, this boundary by a line which began to the south of Lubja (Lobau), passed between Rychbach (Reichenbach) and Wosporg (Weissenbach*), ran to Nizka (Niesky*), Reczice* (Rietschen*), went toward Muzakow* (Muskau*) on the Neisse, then following the Neisse reached Barsc (Forst), ran to Gresna* (Griessen*), to Barklawa* (Baerenklau*), to the west of Gubna (Guben*). The line then went straight to the west by Luboraz* (Lieberose*), Mochow*, Waldow*, Bocklin* (Burglehne*) then toward the south through Lubnjow* (Lubbenau*), /96/ through Wotrowce* (Bischofsdof*), Kalama* (Kalau*), Rudna* (Reuden*) and Bukowina; then towards the southwest the boundary ran around Komorow* (Senftenber*), Rolana* (Ruhland*) on the Elster, went through Nadzicow* towards Kamence*, Elstra*, Biskupci* (Bischofswerda*), where it turned sharply to the east towards Velecin* (Wilthen*) on the Lubia*. Such was the outer boundary of the region in which the majority of the people spoke Sorbian; there was in this region an absolutely Sorbian territory in the neighborhood of Chotebuz* (Cottbus*) and of Grodk*. There were also numerous German islands.

On the map drawn up in 1902 by A. Czerny, the territory had diminished and the Germans had gained ground. Today the northern part of Lower Lusatia is separated from the southern part only by a straight line between Grodk* and Chotebuz* on the two banks of the Spree. However, Tetzner in his book wrongly indicates Lower Lusatia as forming only an island.

161 S 18. Statistics.--The figures in effect confirm that the number of Lusatians is diminishing. At about 1880-1884, Muka, travelling from village to village, had set the total number of Sorbs at 175,966. He counted 72,000 in Lower Lusatia and 103,000 in Upper Lusatia. The official statistics for 1900 numbered only 93,032 Sorbs, speaking only Sorbian. If one adds about 23,000 bilinguals speaking both Sorbian and

161 German, one arrives at the figure of 116,810 individuals, and, if this figure is corrected according to the estimates of Parczewski, of Swjela*, and of Muka, about 156,000 persons are obtained, a lamentable total for a people surrounded and penetrated from all sides by the German [177] flood. What favors Germanization is the extent to which the Sorbs are economically dependent upon the Germans: the military service, preaching in German, the absence of an intellectual class, their complete isolation. The Sorbs who resist most energetically are those of Upper Lusatia, whose intellectual center is at Bautzen (Budysin). In Saxony, of 297 communes called Wends (1), according to the census of 1900, there are in all 225 with a Slav majority, and only 7 entirely Slav.

1. The Sorbs of Lusatia are called Wends in German.

167 We have no other data on the Lusatians or on their emigration. It appears that there are colonies in America (especially in Texas--Serbin (a town), which recalls the name of the nation, Giddingswenden (probably the town of Giddings), West (perhaps the town of West Point) Yewa (not located), Warda (a town), Burleson (a county) whose inhabitants left Europe towards the middle of the last century, and who still preserve the national tradition. There are also some in Australia (at Angerspark, at Adelaide near Melbourne). They are of more recent origin.

715 The great majority of the Sorbs are Lutherans; there are 15,000
● 162 Catholics, who live for the most part in the neighborhood of Budysin (Bautzen).

197 /98/ S 19. Differentiation.--Even though they are only a small
182 nation, the Sorbs are not unified from the linguistic point of view. The difference between the idioms of Upper and Lower Lusatia is so great that the common people have great difficulty in understanding one another and many linguists have recognized two distinct languages. There are in fact two literary languages founded upon the two dialects which are farthest apart (that of Kottbus and that of Bautzen) and two literatures. This duality creates a grave danger, the much more so as the two fractions are divided from a political viewpoint. Kottbus belongs to Prussia and Bautzen to Saxony. Aside from the language, the
101 two Lusatian groups differ from many viewpoints in matters of domestic
182 life and costume. According to Muka, the boundary between the two

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minor government employees to force them to declare their customary language to be German rather than Czech. Thus, if one wants to know the real size of the nation one always needs to rectify the official figures. In 1900 the Austrian statistics enumerated 5,955,397 Czechs (of whom 3,930,093 were in Bohemia, 1,727,270 in Moravia, 146,265 in Silesia, 132,968 in Lower Austria, including Vienna with 102,712. But M. A. Stepanek estimates the number of Czechs and Slovaks in this city at 385,000).

In 1890, the official census enumerated in Vienna 5.3% Czechs, and in 1900, 6.9%.

We may then figure as follows:

Official statistics of 1900	5,955,397
In the German Empire (approximate number)	115,000
Slovaks in Hungary	2,019,641
Czechs in Hungary	50,000
Czechs and Slovaks in America (a guess)	800,000
In Russia	55,000
In the rest of Europe	20,000
	9,015,038

On the basis of probable estimates, the number of Czechs may be increased by 200,000 or 300,000 for Bohemia, Moravia, and Silesia, and for Vienna, by 200,000 to 300,000; the number of Slovaks in Hungary by 150,000 or 200,000; but, on the other hand, one must deduct the Poles and Russians counted in the census as Slovaks. It may be estimated that there are several hundred thousand more in America, say about a million total for the Czechs and Slovaks combined. Thus, we obtain for the two groups a total of 10 million to 9,500,000 (even when deducting 100,000 Poles and Russians wrongly considered as Slovaks), say for the Czechs seven million and for the Slovaks of Hungary many more than two million (about 2,600,000). I should add that the Czechs in their area, --with the exceptions which I have noted--are generally of pure race and that, on the contrary, the Slovaks frequently have a Magyar admixture. The most Slovak county is that of Orava (97%), then that of Trecin (92.7%), that of Liptov (92.5%), and that of Zvolen (89.3%).

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Among the Czechs of Transleithania are found 1,056 women for each 1,000 men. We have no reliable data for the Slovaks. But,

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judging from the Hungarian statistics, the number of women also exceeds that of the men; for example, in the eleven counties of the west and of the center the proportion is 1,060 women per 1,000 men, for the civil population (1,050 women per 1,000 men when the army /119/ is included); in the east counties the proportion is 1,097 women per 1,000 men.

In the matter of longevity, if in recent times the Czechs, in comparison with the other Slavs of Cisleithania, have the fewest children, in contrast they attain the oldest age.

The number of individuals of twenty years of age is below the average (45.7%), but that of the old people is above the average (15.6% above fifty years of age).

Married persons represent 36.5%, which is a rather high figure. Only the Russians or Ruthenians have a higher percentage in Austria. In the purely Czech areas the mortality from 1881 to 1890 was 9.58%, from 1891 to 1900, 9.9% (among the Germans, 6.64% and 9.67%), giving a yearly average of 0.97%, which is below the average of the other nationalities. For the years 1890 to 1900 the absolute increase among the Czechs was only 8.28% for 1890-1900; for Austria, 9.4%.

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Therefore, the legend as to the low birth rate of the Czechs must be considered as incorrect if it is compared with that of their neighbors the Germans which from 1890 to 1900 was 36.3 for each 100 inhabitants. The Czech birthrate has decreased in relation to that of the Germans and, besides, it was never very much greater. On the other hand, among the Germans the infant death rate /120/ and the number of natural children is greater. (1)

1. Let us point out here that in Cisleithania, if the figures for 1851 are compared with those for 1900, the Slavs are increasing and the Germans are decreasing. Here is the table which has been drawn up by Mr. Zivansky and which indicates this increase. However, it must be accepted with certain reservations:

Years	1851	1857	1880	1890	1900	
Czechs	22.74	24.39	23.77	23.32	23.23	%
Poles	11.45	11.77	14.86	15.84	16.57	%
Russians	13.84	12.64	12.80	13.23	13.19	%
Slovenes	6.10	6.01	5.23	5.01	4.56	%

S.P. C. 189 of immigration of Germans among the Czechs is practically insignificant. On the contrary, in these ten last years 70,000 to 90,000 Slavs have left Bohemia. Formerly it was above all emigration to America which S.P. C. 167 161 weakened the Czechs. Today this movement has slowed down, but it is rather considerable among the Slovaks and it suffices to explain to us the very minor increase of the population group which in 1851 constituted 13% of the total population of Transleithania, in 1886, 12%, in 1890, 11%, and in 1900 only 10.5%. In these last thirty years, according to Stodola, there have emigrated from the 12 Slovak counties 307,000 persons--especially into America. Now, from 1850 to 1900, the total increase of the Magyars was 80%; these figures include, it is true, 25% other nationalities more or less Magyarized, which would make 1.6% a year; the increase /122/ of Slovaks has been only 0.66% a year.

S.P. C. 212 From the point of view of popular education and the restricted number of illiterates, the Czech national group holds the first rank among the Slav peoples. The Czechs are even superior to the Germans of Austria; for, according to the official statistics, there are in Bohemia 93.77% who know how to read and write, 91.84% among the Germans, 68.53% among the Slovenes, 47.52% among the Poles, and 21.87% among the Russians and Ruthenians.

In Hungary, in the purely Slovak counties, the number of illiterates is 32%; in the counties of the center where there are mixtures of Magyars and Russians, it is 42%.

S.P. C. 162 In the matter of professions, 43.1% of the Czechs devote themselves to agriculture, 36.5% to industry, 9.3% to commerce and the transportation business, 11.1% to public services. From the industrial viewpoint, only the Germans surpass the Czechs by two percentage points (38.5%); from the point of view of agriculture, the Czechs come after the Poles (65%), the Slovenes (75%), the Serbo-Croats 89%, and the Russians of Galicia (63%).

S.P. C. 75 162 In the matter of religion, the Czechs are for the most part Catholics (96.15%). It is figured that there are 2.4% Protestants. Among the Slovaks of Hungary the proportions are no longer the same There are figured to be 70.2% /123/ Catholics, 5% uniates, 23% Protestants of the Augsburg confession.

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In Bohemia 50,000 Jews declared themselves to be Czechs, and in Moravia 6,792; 40,521 in Bohemia and 34,261 in Moravia declared that they were Germans. Hungary actually possesses one-tenth of the Jews of the entire world, and they are increasing more rapidly than the other national groups (14.8%). Almost all of them claim that they are Magyars.

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In studying the history and the ethnography of the Czecho-Slovaks, one sees that the Czechs began by losing much more territory than they gained. But this unfortunate situation has ceased; the national consciousness has developed; the spirit of an entire people has set up a solid barrier against the Germanic invasion. Certain losses are still inevitable, but they can be retrieved. The most threatened section is made up of the frontier of northern Moravia where the Germans today are concentrating their strength. They wish to unite their compact masses with the islands of Lanskroun, Zabreh, Olomouc and to cut Bohemia from Moravia. It is here that the Czech nation should especially think of acting and defending itself.

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Moreover, the increase of the Czechs with respect to that of the Germans is good. During the last ten years the Czechs have increased by 8.49% and the Germans only by 1.96%.

/124/ In the German region the Czechs have increased by 0.1% and in the Czech region the Germans gave decreased by 0.5%. The least favored region from a Czech viewpoint is that of Moravska Ostrava (Mochrisch Ostrau), where the Czechs are greatly decreasing.

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It is important to reinforce the Czech element upon the frontier, to raise Czech capital in opposition to German money, to set up Czech schools as opposed to German schools, and, in order to stand against all assaults, to strengthen the national consciousness. It is necessary to build up the Czech element from an economic and physical viewpoint, to improve the general well-being, to increase the means of exchanging ideas.

In brief, the progress of the Germans upon the frontier has been so insignificant for the past century, that it will still be hundreds of years before it becomes a cause of concern.

What is much more serious is that the Czech areas are losing

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Leaving the sea near Trieste, the boundary of the Slovene national group runs to Divina (Duino), Montefalcone, Gradiska, Kormin* (Cormons*), then it goes into Italy, includes the area to the east of Cedad*, Tarcenta*, Resia and comes back to the frontier of the Austrian State at Kanin*, then it runs to Potabl* (Pontafel*, in Italian, Pontebba*), Saint-Hermagoras, Dobracz* and Villach (Slovenian; Beljak) which is for the greater part German. It crosses the Drava, passes near Lake Vrbsky (Worthersee), near Kostanje (Kostenberg), Blatograd (Moosburg), Karnsky Grad (Kamberg), then it runs to Krka (Gurk), goes towards Djekse (Diex), Kerczanie (Grentschach), Grebin* (Griffen), /140/ Ruda* (Ruden*), Led* (Lis*), Labod* (Lavamund), Pernice* (Pernitzen*), St-Iemej*, St-Pancrace*, and Arfels*, which is German.

Fifty years ago the outskirts of this town were still Slovenian. Today they are Germanized. The right bank of the Mura from Svecane to Radgona (Radkersbourg) is also Germanized. At Radgona the boundary crosses over the Drava and goes past Potrna, Zenkova and Gorica (Hung: Kerrce) towards Hungary. There it follows the frontier as far as Serdica (Szerghaza in Magyar), goes to Saint-Gothard (Hungarianian, Szentgotthard) which is German, and reaches the Raab (Hungarian, Raba). Then it turns south, crosses Bergelin, Salovce, Krizevce (in Magyar, Tot Keresztur), Berkevce, Falkovce (Urdomb), Ladomir, Bukovnice (Bakonak), Velika Palina, crosses the Mura at Gornia Bistrica, leaves on the right some Croatian localities and then follows the political frontier of Croatia, of Styria, and of Carnolia. There the line descends to the south towards Istria, and again reaches the seacoast.

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Certain philologists attach to the Slovenes the inhabitants of the Croatian counties of Varazdin and of Zagreb (German; Agram). In the census of 1900 in which the Slovenes were still counted, 17,342 of them were reported, especially in the zupaniates or counties of Varazdin and of Zagreb (Agram). But they were scattered in the midst of the Croat population.

There is still a Slovenian island in Hungary in the county of Somogy, in the borough of Tarany, /141/ where in 1900 there were enumerated 1,597 Slovenes against 764 Magyars. Certain small islands are to be found in the interior of Istria. On the contrary, there are,

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particularly to the north and to the east, numerous German islands; we have already mentioned the German group at Kocevje (Gottschee), which includes a considerable number of localities.

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Furthermore, the northern frontier, and also that which touches Hungary, are gravely threatened. In Carinthia and in Styria the Germans have taken over the official functions and the schools, and, thanks to their efforts, the number of Slovenes is diminishing considerably In Carinthia 101,050 Slovenes were reported in 1890; in 1900 the figure was reduced to 90,495 and it is to be feared that the coming generation will be completely Germanized. In Styria, in 1850, 643,194 Germans were enumerated as compared with 363,750 Slovenes; in 1900 there were 902,343 Germans against 409,521 Slovenes. Thus in a half-century the number of Germans had increased by 40.5% and that of the Slovenes only 12.5%. These figures, as we shall explain farther along, are not completely reliable. However, it is impossible to deny a serious decrease in the number of Slovenes in all the areas in which they live. Refer above in Section 23 to the table of the birth rate of Slav peoples which shows 6.1% for the Slovenes in 1880, 5.23% in 1890, and only 4.65% for the year 1900.

The most threatened frontier is that of /142/ Carinthia and Styria between Arvez* and Radgona (German; Radkersburg) where the Slovenes are withdrawing constantly on the south side and are maintaining themselves only in the mountains. In Hungary they are being rapidly Magyarized, notably in the county of Zelezna (Vas). Furthermore, even in Carnolia, they are increasing very slightly, as will be indicated later.

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S 27. Statistics.--Along with the Sorbs of Lusatia, the Slovenes constitute the smallest Slavic people and also the most threatened one. They are strangled between the Germans, the Italians, and the Magyars, furthermore, their birth rate is almost insignificant.

In Austria the following figures were counted:

In 1880	1,140,504
In 1890	1,176,672
In 1900	1,192,780

In Hungary, in 1890, there were counted 94,992 (including

* [cf: E16 Slavic Peoples, 1: Niederle, Category 11C, pp. 75-76, foot note 1 — Analyst]

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20,987 for Croatia and Slavonia). In 1900 the statistics omitted them. Between 1890 and 1900 the total increase for all of Austria was 9.4%, while that for the Slovenes was only 1.37%.

The following is the general total of Slovenes for the year 1900:

In Austria	1,199,786
In Italy	35,000
In Hungary and Croatia	102,000
In America	100,000
Other countries	20,000
	1,456,786

/143/ Trsteniak, who lowers the total for Hungary, numbered them at 1,416,580; Klima, at 1,444,364. The figures which we give probably require some corrections for Cisleithania.

Thus, in Carinthia, the specialists count 40,000 more of them than the official statistics. For Trieste and the surrounding area the statistics for 1900 give only 16% Slovenes against 77% Italians. But, at the time of the 1907 elections the Slovene candidates received more votes than the Italians. One of them was even elected. We may venture then to estimate the number of Slovenes at a million and a half.

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Even though they may be few in number, the Slovenes do not have to fear the loss of their nationality, for they have an entire province to themselves, Carniola; this was sufficient to enable them to succeed in reinforcing their sense of nationality and to develop a public educational system. Their political situation is very important for the Slav race; it is they who prevent the Germans from linking the Adriatic with the North Sea. (1)

1. I have already expressed these ideas in 1868 in an article published by La Revue moderne and reprinted in my volume Le Monde slave (2d ed., p. 43, Hachetter, 1897) Translator.

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In the matter of education, the Slovenes in Austria are ahead of the Poles, the Russians, the Serbo-Croats. They have only 23.9% illiterates. The ratio of the two sexes is 1,032 women for each 1,000 men (1,098 in Carnolia). From the point of view of age it is figured /144/ that they have only 45.8% below twenty years of age; but in contrast 18.9% are above fifty years of age; the proportion of married persons is 32.2, which is below normal.

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000 In the matter of the birth rate, during these latter years it has

S.P. Sl. 163 181 167 In the matter of the birth rate, during these latter years it has been very low in Carniola: between 1890 and 1900, 1.84%; the birth-rate for Austria taken all together is 9.44%. Between 1880 and 1890 the coefficient was 9.44%. For all of the Slovenes taken together the coefficient is only 1.37%.

Therefore, the development of the nation appears to be arrested. This phenomenon is due in part to denationalization, in part to emigration, and in part to inexact census figures.

S.P. Sl. 162 [79] From the religious viewpoint the Slovenes are almost entirely Catholics (99.9%). In respect to occupations, 75.4% devote themselves to farming, 13.4% to industry, 3.5% to trade, and 7.7% to public services.

S.P. Sl. 197 101 S 28. Differentiation.--From a linguistic viewpoint there are rather numerous differences; but they are not very deep (see what is said further along regarding the dialectology of the southern Slavs). To designate the various groups within the nation, the Slovenes usually give themselves geographic names, borrowed from their political boundaries: Kranjci (Carniolians), Primorci /145/ (people of the seacoast), Korosci (Carinthians), Goricani (Goricians), Styrians, or names of an even more local character, borrowed from the orography and the hydrography. In Styria there are singled out the Pohorianci, the Polianci of the Mura and of the Drava, the Halozanes, in Carniola the Gorenici (people from above), Dolenici (people from below), and the Notranjci who speak different dialects. To the north of the Mura, the Prekmurci (Transmurians) present an interesting type. In the northwest of Istria the Savrini or Bresavi are also pure-blooded Slovenes, as are the Berkini in the north of Istria. On the contrary the Fucki in the outskirts of the town of Buzet (Pinguente) and the Cici are Croats of the kaikavski and cakavski dialects. (1) Likewise, the White

1. Although certain philologists attach the Kaikavci of Croatia to the Slovenes, we relegate them to the next chapter; they consider themselves to be Croats.

Krainici--so called from their costume--who are settled between Kocevje and the Kupa River are also of the kaikavski dialect.

A very interesting group, particularly studied by Professor Beaudoin de Courtenay (2), is the group of Resians established in the

000 give, for example, for the year 1905, a total of 35,000.

S.P. 56 181 167 The number of Serb emigrants is not so large. They settle especially in the cities of North America. There have also been, for the past thirty years, colonists in New Zealand and in the Auckland Islands.

S.P. Cr. 56. 181 162 It is very difficult to determine the boundary between the Serbs and the Croats. In Hungary, as we have already said, it begins at Stara, on the Drava. But the official statistics of Croatia and Slavonia do not distinguish between Serbs and Croats. It is the same in Cisleithania and we do not have the required information. One may, to a certain degree, take advantage of the statistics showing religious adherence and of the new map of Dr. Vasa Ruvarac. But this map gives only the division by districts and besides, as we /163/ have previously mentioned, religion itself is not an absolute indication.

S.P. Cr. 56. 161 S 31. Statistics.---It is very difficult, if not impossible, to give statistics about the Croats and Serbs, either all together, or taken separately. For the Turkish area we have no certain census and we are reduced to the guesses of individual Serbs or Bulgars, who, pursuing the tendencies which statisticians adopt, differ from one another to an unusual degree. (1) For Istria, the seacoast, Dalmatia,

1. In 1889, the Serb S. Gropcevic figured that in Old Serbia and in Macedonia there were 2,048,000 Serbs and 57,600 Bulgars. In 1900, the Bulgar Kancov figured 700 Serbs and 1,180,000 Bulgars.

Bosnia and Hercegovina, we do not have a distinction made between Serbs and Croats. Such distinction is found only in the Hungarian statistics. On the other hand, as will be seen further on, we assign to the Bulgars the population of Macedonia, properly speaking, south of Sofia. The following gives the approximate numbers of Serbs and of Croats in 1900:

Austria	711,382
Croatia and Slavonia	2,101,580
Hungary, approx.	700,000
Rieka (Fiume)	13,929
Bosnia-Hercegovinia (according to	
/164/ the census of 1905), approx.	1,650,000
Montenegro, approx.	350,000

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the net increase 0.98%.

In the Kingdom of Serbia, the rate, for a period of ten years, was still greater; gross total, 14.8%, net total, 14.2%, otherwise speaking, the birth rate exceeded the death rate by 1.48%. During these latter years, one notes a much more considerable increase but it results from the large number of migrations of persons fleeing from the Turkish territory. The same may be said for Bosnia and Hercegovina, where, as a result of immigration, an abnormal increase was produced at the end of the last century (from 1879 to 1895, 2.15% on an average). Between 1901 and 1904, the increase was only 0.95% per year.

In the north, the Croats and the Serbs are threatened by the Magyars in Hungary and by the Germans in Croatia. The Magyars and the Germans are greatly increasing in number in Croatia. In the space of ten years, from 1880 to 1890, the Serbo-Croats in this province increased by 12.23%, the Germans by 41.3%, the Magyars by 66.1%. In the years 1890 to 1900, the Slavs increased by 8.96%, the Germans by 13.12%, the Magyars by 36.3%. Thus, between 1880 and 1900, the relative number /168/ of Slavs decreased from 90.48% to 87.22%; that of the Germans increased from 4.4% to 5.53%, that of the Magyars from 2.19% to 3.74%.

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This state of affairs is not yet very serious, but nevertheless it gives rise to concern about the future.

S.P. Ct. 2. 167

The Serbs and the Croats should agree to resist with a common front, all the more as their birth rate is weak, weaker in the areas inhabited solely by them than in the areas with mixed population and as they are constantly diminished by emigration. Between 1880 and 1900 this took away from them more than 100,000 souls and in these recent times the Croats have emigrated in rather large numbers into the two sections of America.

S.P. 36. 795 162

We have already pointed out the decrease in the numbers of Serbs in the area of Novi Pazar and Kosovo. Alongside the Orthodox Serbs there are to be found today in this zone many Albanianized Mohammedan Serbs--notably of the tribes of the Gash and of the Berish, also 6,000 Cherkessians who settled there in the years 1858-1862. In this zone there are no Turks properly speaking.

S.P. [163]

S.P. Sl. 795 162

According to Turkish statistics, in the plain of Kosovo, that is to say in the kazas of Pristina, Vucitrn and Mitrovia, there are 80,000 Mohammedans and 22,000 Orthodox; according to private Serbian statistics there are only 1,956 Serb homes with 14,000 persons. Kancov in 1901 counted at Novi Pazar, Kosovo, and Metokhia, 250,000 Albanians, 100,000 Serbs, and 90,000 Bosnians /169/ who spoke Serbian, while being Mohammedans and enemies of the Serbs.

S.P. Cr. Sb. 161

In the matter of population density, the areas occupied by the Croats and the Serbs are particularly well divided. In Montenegro, it is figured that there are 18 persons per square kilometer, in Bosnia-Hercegovina 30.7, in Dalmatia 46, in Serbia 51.6, in Croatia-Slavonia 56.8, in Istria 69, at Gorica 80, on the seacoast 95. The

S.P. Cr. Sb. 162

ratio between the two sexes is particularly interesting. In comparison with other Austrian areas the masculine sex is much more numerous; but the proportions vary according to the areas. Thus for each 1,000 men there are in Dalmatia 976 women, in Istria 933, at Gorica 970, along the seacoast 973, in Serbia 945.6, in Bosnia 893.4, in Montenegro, 882. On the average, throughout the Austrian territory, for every 1,000 men there are 974 women. In Croatia-Slavonia the number is 988, and if we count only the men--leaving out the army--the figure rises to 1,011. Vrbanic gives for 1,000 men 963 women, and he explains the reasons for this ratio. Many more males than females are born here, and during the early part of life there are fewer who die than in the rest of Europe. During the first year the number of deaths is 8.3% for Bulgaria, 21.2% for Croatia, 16.3% for Serbia.

Vrbanic gathered in 1896 very interesting data /170/ on the birth rate of the southern Slavs, notably the Serbo-Croats. It is true that they are based upon anterior facts, but they are still of interest.

He finds 40% of the people married among the Serbo-Croats. Serbia especially presents unusual figures.

According to the statistics of 1900 there are only 25.4% unmarried and 67.7 married; 36% of the men and 57% of the women are married before the age of twenty years. Among the Serbo-Croats of Austria, the unmarried are estimated at 58.6% and married persons only at 35.4%. In Croatia-Slavonia, in 1900, above the age of fifteen, 30% of the men were unmarried, and 22.7 of the women, and 63.7% and 64.5% were married. In Serbia, the number of births is 44.45

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S.P. Cr. Sb. 163 In Serbia the number of births is 44.15 per 1,000; in Croatia, 44.18; in Dalmatia, 38.39; in Istria 37.43. In Bulgaria the rate is only 36.36. But if we take into consideration only the legal marriages, we ascertain that for every 1,000 women there were 290 births at Gorica, 273 in Istria, 257 in Dalmatia, 215 in Serbia (same figure in Bulgaria). This is a relatively low birth rate, and, in Serbia and Croatia, the lowest in Europe. Thus it seems that the large number of births depends only upon the number of marriages and not upon fecundity.

S.P. Cr. Sb. 165 /171/ According to Vrbanic the death rate is 30.24 per 1,000 in Croatia, 27.79 in Istria, 27.16 at Gorica, 25.67 in Serbia, 24.38 in Dalmatia. (It is only 18.00 in Bulgaria). The death rate is then higher in Serbia than in Bulgaria. In Bulgaria, in fact, far fewer infants died during their first year (8.3% only, 16.3% in Serbia, 15.4% in Dalmatia, 21.2% in Croatia). The rate of increase through births is, then, 1.83% for Bulgaria, 1.87% for Serbia, 1.4% for Dalmatia, 1.39% for Croatia, 0.98% for Gorica, 0.96% for Istria, which gives an average for the southern Slavs of 1.57%.

S.P. Cr. Sb. 162 795 Religion is one of the principal marks which distinguish the Croats from the Serbs: the Croats are Catholics, the Serbs Orthodox and Mohammedans. But this is not an absolute indication. There are Orthodox who consider themselves to be Croats. Thus the latest Croat statistics give 2,075 more Orthodox than the Serbs who were enumerated (616,518 Orthodox against 614,543 Serbs). And there also are numerous Catholics who consider themselves to be Serbs or who are claimed by the Serbs. Such are, for example, the Catholics of Dubrovnik (Ragusa) and of the Gulf of Kotor (Cattaro), or the Sokci, the Bunievci and the Krasovani of Hungary.

In the Kingdom of Serbia, Serb means Orthodox. There are 98.7% Orthodox, /172/ 0.40% Catholic, 0.60% Mohammedan. In 1895 there were 548,632 Serbian Mohammedans in Bosnia-Hercegovina (that is 34.9% of the population). But it must be stated that they are decreasing through emigration. Official statistics have, between 1883 and 1905, given 32,625 emigrants of whom 30,434 were Mohammedan. In Bosnia and Hercegovina there were reported 637,246 Orthodox (that is 42.9% of the total population), and 334,142 (21.3%) Catholic. (1)

S.P. Cr. Sb. [167]

1. In Bosnia-Hercegovina the Mohammedans are in the majority at Saraievo and in 12 districts, the Orthodox in 25, the Catholics

S.P. Cr. Sb. 715 162

in 12. During the first years which followed the Austrian occupation, emigration was quite considerable; it still continues, but it is slowing down. The official figures for 1906 give 590,900 Mohammedans, 760,000 Orthodox, and 360,000 Catholics. Mr. Florinskii figures for the entire Balkens 820,000 Mohammedan Serbs.

In Dalmatia in 1900 there were 96,279 Orthodox, 496,778 Catholics which gives 16.2% and 83.6%. The other Austrian areas are Catholic (Istria 99.6%, the seacoast 98.5%). In Croatia and in Slavonia there are 1,721,416 Catholics, and 616,518 Orthodox, that is 71.2% and 25.5%. The total figures for the censuses of Budapest and Zagreb are not completely in accord, but the proportion remains the same. In Montenegro, according to Vrbanic, there are 87.5% Orthodox, 3.1% Catholics, and 9.3% Mohammedans whom Vrbanic considers as Slavs.

S.P. Cr. Sb. 212

From the viewpoint of education /173/ the Serbo-Croats are very much behind. Throughout Austrian territory the number of illiterates reaches 74.14%, in Croatia 54.4% and even 56%, if one is to believe the Hungarian statistics. It is especially Dalmatia which is backward. In 1900, 64.8% of the men and 86.6% of the women did not know how to read or write. Teaching is also greatly neglected in Istria and still more in the Balkan countries about which we do not have any documentation except in the Serbian statistics. There are in Serbia only 21.3% literate (55% in the towns and 15% in the villages).

S.P. Cr. Sb. 162

With regard to occupations, the Serbs and the Croats are primarily an agricultural people. In Istria and in Dalmatia there are 86.9% farmers (industry 4.6%, commerce 3.8%, public services 4.7%). In Bosnia-Hercegovina 88.34%. In the Kingdom of Serbia 85.23% of the population devote themselves to agriculture and to raising cattle.

S.P. Cr. Sb. 578

S 32. Internal Differentiation.--The Serbs and the Croats do not differ greatly either from the physical viewpoint, or from that of linguistics or in the manner of living. Differences have been created solely by the political situation, by religion, and by literature. There are, however, certain shades of differences and certain special groups which we mentioned a short time ago.[1]

S.P. Cr. Sb. 114

From the anthropological viewpoint there is, a far as we know at present, a much greater /174/ difference between the Serbo-Croats and the other Slavs than between the Serbs and the Croats.

[1] [Cf. cat. 116, pp. 92-95, pp. 105-106, p. 107--Analyst]

S.P. B. 101

Along this very little-known line, the territory of the Bulgars and of their neighbors the Serbs is penetrated in a south-westerly direction by an Albanian wedge. From Vranje to Kumanovo, /192/ from Skoplje to Tetovo there are to be found a great number of Slav villages more or less Albanianized. It is difficult in these regions to draw a very clear boundary.

Towards the Debar (Alb., Dibra) the Bulgar frontier turns towards the south and follows the left bank of the Black Drin in the direction of Lake Ochrida, which it partially circles, then follows the Devol River, Lake Malik, reaches the city of Koritsa and finally that of Kostur (now Kastoria). The outskirts of Kostur are still Bulgarian as far as Krupishte* on the Aliakmon River (Mac., Bistritsa). Here the boundary turns toward the northeast, towards Lake Osyrovon (now Vegoritis), then it runs to Voden (now Edhessa) towards the lower course of the Aliakmon and reaches the Gulf of Salonika, which it follows to that city.

The outskirts of Salonika are Slav. Beyond that city the boundary runs across the plain of Lankadas toward the Chalcidice, goes through Visoka, Zarovo, Sukho, Njegovan as far as the confluence of the Struma and Lake Takhin* and towards Seres (now Serrai) where it encounters Greek, Turk, and Bulgar populations. From Serrai, according to Tsanov[1] the boundary follows a broken line, poorly known as to its details, which crosses through Turkish Rumelia, reaches Dimotika (now Didymoteikhon) of the lower Maritsa, then through Uzunkopru, Babaeski, Corlu, and Kataldja*, it runs as far as the outskirts of Constantinople.

The western boundary of the Bulgar national group is formed by the shore of the Black Sea as far as the Danube.

S.P. B. 101 ●162

But the boundary drawn by Tsonev[1] does not outline /193/ a compact population but only the extreme limit of Bulgar groups in the Balkan peninsula. Already the most southern sections of the districts of Philippopolis and Stara Zagora are more sparsely peopled by Bulgars I cannot speak, for want of exact information, of the ethnographic conditions in Turkish Rumelia. On the other hand, we know that the regions located between the Iantra and the sea are more sparsely populated with Bulgars.

Thirty years ago this region was populated by a majority of

[1] [SIC - Analyst]

1: Niederle--120 E-5 1911 E/C Slavic Peoples E/C
Bulgaria EE1

S.P. B 101 162

Mohammedans. A few districts were even purely Turkish, notably that of Khaskovo, near Silistra which contains only 6% Bulgars, that of Omortag (formerly Osman Pazar) (12.5%), that of Bazaurt (14%), that of Kemanlar (now Isperikh) (19%), that of Shumla (now Kolarovgrad) (24.3%). The Bulgars were the most numerous in the districts of Kesarevo (59%) and of Ruse (59%). In these regions they had a majority only in the towns. According to Sarafov, there were 482,000 Bulgars in this region in 1881. In 1888 there were more than 443,000 of them. In 1900 there were 417,694 Turks, 9,824 Gagauz and 18,079 Tatars in the districts of Ruse, Varna, Shumla, and Trnovo.

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According to Iurkevich the number of Turks in all of Bulgaria has diminished since 1888 by 12.5%. Thus the situation has noticeably improved in favor of the Bulgars.

/194/ According to the census of 1900 the following is the situation relative to the Turks and the Bulgars:

District of Ruse: 153,730 Turks (without the Gagauz and the Tatars) and 175,216 Bulgars.
District of Pleven: 12,261 Turks and 270,010 Bulgars.
District of Trnovo: 25,180 Turks and 366,687 Bulgars.
District of Vidin: 4,444 Turks and 142,975 Bulgars.
District of Shumla: 130,975 Turks and 108,579 Bulgars.
District of Varna: 107,839 Turks and 131,325 Bulgars (making a total of 433,779 Turks and 1,194,943 Bulgars).

The districts which present the most compact masses of Turks are those of Balchik, Varna, Bobrich (now Tolbukhin), Kurtbunar, and Provadiya in the districts of Varna; those of Eski Dzhumaya (now Targovishte), Osman Pazar (now Omortag), Popovo, Preslav, and Shumla in the district of Shumla; Elena, Svichtov, and Sevlievo in the district of Trnovo; Biela, Razgrad, Ruse, Silistra, and Tutrakan in the district of Ruse. The district of Burgas contained in 1900, 37,041 Turks, 39,652 Greeks and 218,189 Bulgars; that of Starazagora, 31,379 Turks along with 350,380 Bulgars. That of Plovdiv (or Philippopolis) 24,886 Turks against 313,847 Bulgars (without the Pomaks) (1). In

1. On the Pomaks, see the following section.

/195/ for the table on this page see the next manuscript page/ this region /196/ the Turks live especially in the arrondissements of Karlovo, Peshtera, Plovdiv (Philippopolis), Stanimaka (now Asenovgrad),

S.P. B. 101 Bulg

1: Niederle--121 E-5 1911 F/(Slavic Peoples F/U Bulgaria EF)

The Principal National Groups In Bulgaria In 1900

Districts	Bulgars	Pomaks	Serbs	Turks	Gagauz	Tatars	Greeks	Gypsies	Rumanians
I Burgas. . . .	218,189	3	26	37,041	28	132	39,152	10,985	29
II Varna. . . .	131,325	37	43	107,839	9,809	11,329	7,720	9,000	752
III Vidin. . . .	142,975	24	398	4,444	2	20	163	5,686	39,977
IV Vratsa. . . .	230,536	631	145	2,039	--	109	45	9,081	12,225
V Kustendil. .	191,477	--	8	599	--	--	82	1,605	141
VI Plovidiv. . . (Philippopolis)	313,847	17,055	57	24,886	1	31	14,880	11,146	115
VII Pleven. . . .	270,010	2,837	133	12,261	2	510	46	7,277	9,752
VIII Ruse.	175,216	10	62	153,730	6	3,919	697	8,403	5,697
IX Sofia.	365,364	30	545	874	--	1	845	5,838	286
X St. Zagora. .	350,380	2	12	31,379	5	2	2,720	7,823	12
XI Trnovo. . . .	366,837	13	67	25,180	3	173	122	5,206	1,841
XII Shumen. . . .	108,579	2	20	130,945	6	2,658	230	7,513	196
Total	2,964,735	20,644	1,516	531,217	9,862	18,884	66,702	89,563	71,023

1: Niederle--122 E-5 1911 E/C Slavic Peoples E/C
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Kazanluk, Kharmanli, Khaskovo, Aytos, Pomorie, Karnobat, and Sliven. Detailed figures will be found in the table above.

Along with the Turks the Tatars are likewise diminishing, except in the region of Varna where they are increasing. After them come the Gagauz, Christian descendants of the ancient Turko-Tatar invaders.

The Greeks, as is to be expected, are particularly settled on the shore of the Black Sea, notably in the region of Burgas, and in the interior areas around Ploviv (Philoppopolis), especially in the sector of Stanimaka (Asenougrad)--this town is today Greek--to the west of Kyzyl Agach, at Kavakla and in its neighborhood. Along the coast, the most northern Greek colony is Novo Selo near Varna; among the Greek towns we should also mention Mesembria (now Nesebur), Pomorie, Sozopol, and partly Burgas.

The Jews and the Armenians nowhere form compact groups. The gypsies are numerous, but they are scattered throughout the Kingdom.

In the mountainous regions they sometimes form the majority of the population, for example in the outskirts of Elena and of Plovdiv (Philoppopolis). There are very few Serbs according to the latest information (in all 1,516). This is the result of the intensive /197/ development of the Bulgars and also of the conflicts of the past thirty years. On the contrary, the Rumanians are grouped in compact masses along the Danube, especially between the confluence of the Timok and Vidin, and between the confluence of the Dolni (Cibur) and Svishtov. A majority of Rumanians are also to be found at Tutrakan, and in the interior of the country at Serbenica (now Sofronievo) near Byala Slatina and at Debovo near Nikopol. The Tsintsar (1) are to be found in the outskirts of Sofia and of Plovdiv (Philoppopolis). We have spoken above of the Russian and Czech colonies of Voivodova*, Gorna*, Metropolis* and Breslianitsi*.

1. Name given to the Rumanians in the peninsula.

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Outside of the region which we have just studied, we still meet groups of Bulgars beyond the Danube. These are the colonies which came in the course of the eighteenth and nineteenth centuries. The

000 work of Vrbanic, who goes back to the census of 1888.

S.P. Bi. 163 [162] He[1] presents the following results:

Among the Bulgars the number of men is 1,000 for every 965 women; the males show an excess of births of 54.2%; the ratio between single persons to married persons is for men, 53%; for women 41.9% (4.4% widowers). The birth rate is 36.36 per 1,000; it is below that of the Serbs; on the contrary, the death rate is less than among these, only 18. (compare the figures given above in Section 31). In Bulgaria S.P. Bi. [165] very few infants die during the first year. They have the lowest infant mortality of any among the South-Slavs /203/ (8.3% only, against 15.4% in Dalmatia, 16.3% in Serbia, 21.2% in Croatia). As a result of this peculiarity, the coefficient of the excess of births over deaths is, if Jirecek is to be believed, as favorable as in Serbia, it represents 1.83. For the years 1881-1887, Sarafov found an increase of 1.85 (during this period there were born 100 boys for 89.7 girls); for the period 1890-1900, the coefficient was, it seems, slightly less. More recently, Iurkevich suggested the figure of 1.5 for the north of Bulgaria and of 1.2 for the south.

S.P. Bi. 161 According to Popov, the population density is 38.8 inhabitants per square kilometer.

S.P. Bi. 795 From the religious viewpoint the Bulgars belong to the Eastern Orthodox Church. They have a church of their own whose head, called The Exarch, lives at Orta-koi (now Ivaïlovgrad) near Constantinople. Along with the Orthodox majority, one finds two dissident groups. The first of these is the Catholic Bulgars, or Paulitians (Pavlikiani). They speak the eastern dialect and live in the districts of Nikopol, of Svishtov, in seven villages in the outskirts of Plovdiv (Philippopolis). There is also a Catholic community at Berdavski Geran, near Byala Slatina, and another, that of Gostilia, near Oryakhovo (district of Vratsa). All of them originated in the region of Plovdiv or Philippopolis, which was formerly their center. They formerly composed a whole series of communities between Plovdiv and /204/ Nikopol. It is from these that there came the colonies of Bulgars who settled in Hungary (Vinga, Besenov), and who are Catholics.

S.P. Bi. 795 101 Another rather sizeable section is composed of the Bulgars who, under Turkish domination, embraced Islam. They are called Pomaks.

[1] [i.e. Vrbanic op. cit. 116, p. 125--Analyst]

4: Cross L-5 (no date) 1948 E16 Slavs E16

This process was occasionally delayed, if not arrested, by the appearance of competent princes who reëstablished for brief periods the stability and prestige of Kievan authority. For example, Vladimir Monomakh (1113-1125), grandson of Yaroslav, fought during his entire adult life either against the nomad Polovtsi or to maintain the unity of the principality against his kinsfolk, but such formal agreements as were reached for the assignment of domains to the various princely families were seldom of long standing. At the same time, the minor principalities of the western border were exposed to Polish or Hungarian aggression, and many southern frontier towns in the steppe country were either wiped out by the Polovtsi or abandoned because they might be.

The confusion which prevailed during the sixty years after Yaroslav's death in 1054 marks the onset of the decline of Kiev. While the feuds and disputes among the kindred princes were fought out by the princes themselves and their servitors, the lower classes of the population—the free peasants and the humble urban artisans—saw their fields laid waste and their earning power curtailed. If one prince occupied by force the domain of another and then was forced to withdraw, he frequently dragged off with him on his retirement the peasantry of the area he had temporarily occupied, and turned them into slaves in his own district. The result was a decrease in the free population and an enormous increase in the number of slaves available for work on princely estates.

By the end of the reign of Yaroslav the steppe country for one hundred miles or more south of Kiev had been settled by an agricultural population composed partly of free farmers, partly of war captives whom Yaroslav had located there, and partly by semicivilized pagans who had given up their nomad existence to live peacefully among their former foes and to form a sort of border militia. It was on this frontier population that the raids of the Polovtsi fell most heavily. The resulting migration from these exposed positions was most marked after 1125, but it began almost half a century

4: Cross L-5 (no date) 1948 E16 Slavs E16

earlier, and is reflected in the increased importance of the more remote northeastern domains of Rostov, Suzdal, and Murom, between the Oka and the Volga where the nomad menace did not reach.

While the inarticulate masses bore the brunt of the crisis, the wealth of the ruling class was for the moment not impaired, but rather enhanced. As long as the princes and their retainers were prosperous, the wealth of the Church also increased by grants and gifts. Monasteries multiplied and new churches were erected. Contact with Byzantium was still preserved. Through the expansion of the hierarchy under Greek guidance and example, the intellectual progress initiated by Yaroslav was intensified. To be sure, this culture remained aristocratic and ecclesiastical, but in this respect it hardly differed from the contemporary civilization of Western Europe, even though deprived of the continuity of classical tradition which lay at the root of the culture developed under the aegis of Rome. Marital alliances with German, Hungarian, and Polish princely families show at the same time that the Russian princes attached but slight importance to differences between the Eastern and Western Churches even after the schism of 1054.

No sooner had Vladimir Monomach died in 1125 when strife among the princes became rife once more. Competition for the control of Novgorod developed between the prince of Kiev and Monomach's son George whose domain lay at Suzdal in the northeast. Rival princes sacked and plundered one another's domains. One unpopular prince was even lynched by the angry Kievan populace. In 1149, Prince George captured Kiev himself, thus proving the vitality and resources of the northeastern area, but was unable to hold the metropolis permanently before 1155. When George died in 1160, however, the city had been fought over so constantly in the previous thirty years that practically all its dependent territory had been nipped off by neighboring principalities and it had been stripped of every element of its political prestige. Hence the possession of Kiev no longer conferred upon the ruling prince

6: Mousset H-4 (no date) 1950 E16 Slavic Peoples E16

PREFACE

FEW Westerners, even in the ranks of the cultured, have a precise notion of the historical meaning of the expression 'Slav solidarity'. To most of them, under the influence of pre-war German ideas, it suggests a phenomenon of racial nationalism, tinged with Orientalism.

Yet the idea of Slav solidarity was born, not in Russia, as we are tempted to suppose, but among the oppressed Slav peoples, Catholics by religion. It appeared for the first time in *Osman*, the epic written by the Croatian poet, Ivan Gondoulich, then in the work of his compatriot, Juraj Krizanich, a Catholic priest. It was then invoked in appealing for help with a view to emancipating the Slavs who were still under a foreign yoke: Slovaks, Slovenes, Serbs, Bulgars. (These Slavs were, at the same time, the ones farthest removed from Russia.)

It was only intermittently that the Poles were to be affected by the Slavonic idea, which was to be definitely adopted by the Czechs as soon as they realised that separation from Austria was an essential condition for full national independence.

As for Russia, she used Slav solidarity as a diplomatic card against Turkey, and against Habsburg Austria. She emphasised or brushed aside its manifestations, to suit the changing international situation.

So, in the perspective of history, this solidarity expresses less a racial *mystique* than the feeling of a common misfortune; while the idea of a community of ethnical origin gave it subconscious strength in the eyes of the masses, its value for the *élite* was, for long, only secondary. The conception of a common Slav culture, that of a large State comprising all the Slav peoples, was never envisaged, except by a few visionaries. Moreover, it must not be forgotten that a deep gulf of history and civilisation separated the Poles, Czechs, Slovaks, Croats, and Slovenes—all Catholics, all steeped in Greco-Latin culture, from the Orthodox Slavs: Russians, Serbs, Montenegrins, Bulgars. Among the first of these, Russian influence was limited to that of her literature—which, moreover, enjoyed no more popularity

6: Mousset H-4 (no date) 1950 E16 Slavic Peoples E16

Chapter One

SLAVISM MENACES THE WEST

178 THE collapse of Germany inaugurated a revolutionary era in Europe. In the political domain, it was the prelude to transfers of strength whose full consequences cannot yet be gauged, although we can say definitely that it is the Slavs—and primarily the Russians—who will benefit by them.

• [162] In this connection, the war has simply hastened a process to which a relentless impulse had already been given by the demographic rhythm of modern Europe. To-day, out of every three Europeans, one is a Slav. In three-quarters of a century from now, with the differing birth-rates in Western and in Eastern Europe, we shall find this ratio reversed.

563 [161] On the eve of the war, our continent had 454,400,000 inhabitants. The Slavs numbered 145,072,000, distributed as follows: Poland, 27,181,000; Czechoslovakia, 13,611,000; Yugoslavia, 12,017,000; Bulgaria (a Slavicised rather than a Slav country), 6,080,000; Great Russia, 55,548,000; Little Russia, 27,664,000; White Russia, 4,204,000.[1] It should be mentioned, in passing, that Russia, which common opinion (by metonymy) considers as the 'Slav country' *par excellence*, is on the contrary the only one which, within its State frontiers, includes at least an equal proportion of inhabitants of other races. For this reason it is also, whatever its political structure, the country where the national problem is at least easily reducible to a concept of ethnical homogeneity. It is as well not to forget this.

As far as any biological factor can do so, this prospect of demographic superiority in Europe gives stability and solidity to the political advantages which the Slavonic world may derive from the collapse of its age-long enemy—Germanism.

563 829 We shall use the term 'Slavonic world' or 'Slavonic community', rather than 'Slavonic race'. It was at the time when science was abandoning its convictions regarding race-discrimina-

[161] [1] Between 1930 and 1939 the population of Russia rose from 158 to 192 million, i.e. an annual increase of 3,700,000 persons—which constitutes a world record.

6: Mousset H-4 (no date) 1950 E16 Slavic Peoples E16

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Hence the lack of enthusiasm encountered among the Soviets by the apostles of a 'Green International' of Slavonic peoples. The all-powerfulness of Stamboliiski's Agrarian Party in Bulgaria had given birth to the idea of a Slav coalition, on a peasant basis. M. Svehla, chief of the Czech Agrarian Party, went to Warsaw to confer with the Polish Peasant Leader, M. Vincent Witos; he felt himself assured of Bulgarian support, and counted on that of Radich, head of the Croat Peasant Party.

In actual fact, these various peasant parties were alike in name only. In Bohemia, the agrarian movement combined intellectuals, technicians, business men; although in the Prague Parliament it had scarcely half as many representatives as those who supported Radich in the Belgrade Parliament, yet it controlled banks, co-operatives, schools, newspapers, and about fifty magazines. Unlike Radich, Svehla did not dream of a peasant 'dictatorship' incompatible with the political climate of Czechoslovakia. There was the same divergence in point of view with regard to Communism. At his Party Congress, Stamboliiski had declared that he was 'ready to break the Communists' heads, if necessary'. Such was certainly not Svehla's intention. As for Radich, he had made a first visit to Russia in the time of the Tsars, about 1889, when the Russian Peasants' Federation had just been founded—which gave him the first idea for the Croat Peasant Party, founded by his brother Antoine and himself, in 1902–1903. Becoming an apostle of Slav solidarity, he founded the 'Slav Bookshop' in Zagreb, published a Czech Grammar, worked for Serbo-Bulgarian *rapprochement*. When he revisited Russia in 1924, he recovered the strains of his original Russophilia. But the Soviet leaders showed themselves rather cautious: as we have already indicated, they thought him harum-scarum and changeable. He joined the Peasant International, which he considered, he was to say later on, as simply the extension of the Peasant Federation of 1889. Moreover, in the Balkans, the words 'Agrarian Party' have not the same ring about them as they have in the industrialised States of Central Europe. What Balkan party can, by its composition, its origins, its tendencies, be anything but 'Peasant' in States where (with the exception of Greece) the rural class represents 85 per cent of the population? However ephemeral it may have been, the

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148 And, on August 15, Warsaw and Russia signed a treaty
175 covering the frontier-delimitation of the two States, and war damages. M. Osubka-Morawski welcomed the agreements, which restored to Poland her 'historic frontiers' on the Neisse, the Oder, and the Baltic shore. For his part, M. Stanczyk, Minister of Labour, addressing the Polish troops, endeavoured to dispel their hesitation: 'The new Poland is free and independent. Naturally, in the event of a fresh aggression, Russia would be our ally, but the fact that her line of defence coincides with our western frontier has nothing to do with our independence. If you return you will find, it is true, plenty of work—but you will be working for Poland. That is why I advise you to return as soon as possible'.

•162 In October, 1945, the President of the Polish National
175 Council, Borislav Bierut, still estimated at six million—a quarter of the total population—the number of Poles remaining outside the national territory. This was a major obstacle to the carrying out of the undertaking given in respect of an early and conclusive election.

But it was not to be doubted that many Poles would, once more, prefer exile to returning to a country whose independence was hopelessly mortgaged.

186* Her geographical position, which condemned Poland to be dominated either by Germany or by Russia, had just fixed her destiny in the East. For a long time anti-Russian (and, since 1920, anti-Sovietic) feeling and ideas had been for Poland a political trend—and, even more, an axiom of international ethics. They had been considered as the fundamental criteria of patriotism—a sort of moral urge, the preliminary condition for the exercise of civic rights.

So that a new era was opening in the history of the Polish people. The previous one was called 'romantic', the present one being designated 'realistic'. But there was a deep-seated uneasiness in the soul of this nation, which—as her history has a hundred times borne witness—has never hesitated to rush [illegible] to a catastrophe rather than restrain the impulses of a very sen[illegible] patriotism.

186* Poland's strong attachment to the Catholic Faith also opened
795 up possible difficulties. It was natural that the partisans of an *entente* with Russia should be recruited in extreme-Leftist and

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'In liberating the Slavonic peoples, the Red Army has accomplished a mission of great historic import, for if they were not freed from the German yoke there could be no question of lasting peace in Europe. The relations between the U.S.S.R. and the Slavonic countries are based on common interests of defence against the revival of the German forces of aggression which have caused such prejudice to these peoples. And it is beyond doubt that their development on truly democratic bases constitutes the best pledge for peace in Europe'.

On various occasions moreover, Russia, unwilling to place her cards on the table before her great Allies did so, was known to have her views on the German problem put forward by the Poles or the Czechs, while Yugoslavia, more combative or less wary, launched, now against the English now against the Americans, offensives calculated to put them on a false scent, diverting attention from the real objectives of the diplomatic moves.

In all the discussions raised by the peace treaties, at all the meetings of the United Nations and their Commissions, the Slav delegates voted with the Soviet Union or with its Republics, whether in matters concerning general problems (such as the right of veto or disarmament) or in national 'cases', such as the ban on Franco or the Greek question; so much so that it was always possible to forecast, as soon as a debate opened, which way these delegates would vote.

Conversely, where Russia did not herself inspire the claims put forward by the small Slav States, she supported them. She backed the Yugoslavs in the dispute between Rome and Belgrade regarding the fate of Trieste and Julian Venetia, the maintenance of the Polish-Germanic frontiers on the Oder and the Neisse, and the Bulgarian-Yugoslav offensive against the Athens Government.

Ideologically, the joint attitude of the Slav Governments rested on the theory that they alone were imbued with the real democratic spirit and that the Western Powers represented a survival of reaction and of *bourgeois* Liberalism.

This naïve attitude is evident in the speeches of nearly all the Slav diplomats during this period of European reconstruction.

A Polish newspaper, *Robotnik* (of April 14, 1946), took a census of Slavonic strength on the continent of Europe:—

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186* 162 'How many do we number? In Poland, there is only one single nation, the Polish nation, if we ignore the artificially "inspired" separation of the Kachoube branch, and the Hitler-invented "nation" of the Gourals; in Bulgaria, one single nation also, the Bulgarian; in Czechoslovakia two, the Czechs and the Slovaks. In U.S.S.R. three, Russians, Ukrainians and White Russians; in Yugoslavia five, Serbs, Croats, Slovenes, Montenegrins and Macedonians. There exists, too, a Lusatian nation. In all, thirteen Slavonic nations'.

186* 161 And the *Zycie Slowanskie* (Slav Life) attempted a numerical estimate of this force:—

'The events of the Second World War have, of necessity, brought about displacements on such a large scale that an estimate based both on the pre-war census and on the theory of probability is liable to prove quite inaccurate. However, simply as a rough guide, we may work on the following table:—

1.	Russians	100,000,000
2.	Ukrainians	41,000,000
3.	Poles	25,000,000
4.	White Russians	10,000,000
5.	Czechs	8,000,000
6.	Bulgars	6,000,000
7.	Serbs	5,500,000
8.	Croats	4,000,000
9.	Slovaks	3,000,000
10.	Slovenes	1,500,000
11.	Macedonians	750,000
12.	Montenegrins	400,000
13.	Lusatians	200,000

In all about 205 millions'.

186* 643 During this period the anthology of Slav solidarity was enriched with a number of striking official speeches, broadcast declarations, and editorials. Inter-Slav relations were organised on the basis of mutual aid pacts, such as those of March 19, 1946, between Belgrade and Warsaw, of the following May 10 between Belgrade and Prague (completed by both economic and cultural agreements) and that of March 7, 1947, between Prague and Warsaw.

eco Solidarity between Slavs in Europe and those in America—

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666 175 result even exceeded the expectations of M. Gheorgiev, who took fright at the excitement stirred up in the country by the Communists—hence this appeal to the population: 'Victory often intoxicates men, and defeat makes them lose their self-control. Tension resulting from elections, if not rapidly mastered, may help to foster a state of excitement prejudicial to order and tranquillity. The Government earnestly exhorts all citizens strictly to observe the laws'.

Spectacular as was the triumph of governmental coalition, it did not reach the overwhelming majorities of which Russia and Yugoslavia held the secret. In particular, the ministerial fraction belonging to the *Zveno* was beaten, so that the country had modified, to the advantage of the Communists, the relative strengths within the coalition. Now, in a nation which had neither capitalism nor trusts nor large industrial concerns nor *latifundia*, the word *Communist* had a meaning which was much more political than social.[9] It was above all the victory of the 'Russianisers', long held in check by the official policy.

[543] It must moreover be admitted that, renewing the gesture of the liberating Tsar, the Soviet Union had just saved the Bulgarian people by protecting them from the consequences of their rulers' collusion with the Axis. The question that still remained was whether Russia would not have preferred to be defended in Sofia by traditionally 'national' elements, rather than by a party too openly connected with Moscow, and whose leader, George Dimitrov, the hero of the Leipzig trial, was thought to be a tool of Russia.

642 175 As a logical consequence of the elections, a new Government was in fact formed by Dimitrov on November 23.[1] It included ten Communists, five Agrarians, two Socialists, two members of the *Zveno* and one Independent. The ex-President, Kimon Gheorgiev, held the portfolio of Foreign Affairs. The semi-official press saw it as 'the most democratic Government Bulgaria has ever had', whilst the Opposition emphasised the complete hold on power which the Communists had obtained.

648 175 This Government's vital tasks were to be signing the peace and voting the Constitution. On February 12, 1947, it secured

[162] [9] The working-class strengths, on which the Communists rely, are very small; indeed, 80% of the population are engaged in agriculture, not to mention tradesmen, civil servants, and members of the liberal professions.

1 [1946 - Analyst]

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So the signature, on February 10, of the peace treaty which (except in Dobrudja) maintained the territorial *status quo* of 1919, was made under protest—on the part of the Government, which, in an official note, expressed its hope of a revision of the 'unjust clauses' of the treaty; on the part of the Homeland Front, which invited the population to 'roll up its sleeves' and work to surmount the difficulties inherent in the application of the treaty; on the part of the Opposition parties, which, while they considered the treaty contrary to the spirit of the Atlantic Charter and to the terms of the Yalta and Potsdam agreements, yet blamed the Government for not having been willing to apply sincerely the Moscow agreements, nor to follow the advice of the 'democratic Great Powers'.

* * *

Poland's fundamental problem in 1946 was the reorganisation and repopulation of the western territories taken from Germany and incorporated by Poland in conformity with the decision of the Potsdam Conference of August 2, 1945, and with the Polish-Soviet treaty of the following August 17. 'Our western frontiers', said Wladislaw Gomulka, Vice-President of the Council, 'are essential to the maintenance of peace in Europe. Any one who opposes us in this respect threatens our most vital interests, and must be considered as our enemy'.

Three million Poles repatriated from Russia were to be settled in the western territories, where they would be joined by a million and a half Poles from the interior, taken from the over-populated districts, and a million and a half repatriated exiles. Out of four million Germans liable to deportation, 2,400,000 had already been settled in the Russian-occupied zone of Germany, and one million and a quarter in the British zone. So that the total movements of population affected more than seven million individuals.

Within her new frontiers Poland included 195,000 sq. miles instead of 242,875 sq. miles that she covered before the war; her population had fallen from 35,000,000 inhabitants to 23,620,000. She no longer had on her soil any national minorities; Germans, Ukrainians, Byelo-Russians and Lithuanians were to be repatriated, where this had not already been done. As for the Jews, their number dropped from three and a half million to 86,000. Poland, which had six neighbours before the

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of one day seeing Slavonic Christianity return to Catholic unity, and the immense flock of all the Russians come back to the Roman fold. As is well known, the critical point in dogma is the divergence between the two Churches regarding the procession of the Holy Ghost. It is the famous 'Filioque' quarrel. Now, in the Liturgy published by the Holy See in June, 1943, for the use of the Russians and Ruthenians, the *Credo* is given according to the version of the early centuries, without reference to the 'Filioque'—in other words, ignoring the chief dispute which separated the Orthodox from the 'Romans'.

In spite of these concessions, Orthodoxy has never given up. In Carpatho-Ruthenia the number of its followers doubled from 1921 to 1930. Moscow had nothing to do with this; at that time it was the Serbian Patriarchate which presided over the destinies of the Russo-Carpathian Orthodox Church.[1]

And, after the incorporation of the Eastern Marches of Poland and of Carpatho-Ruthenia in the Soviet Union, a counter-offensive for the return of the Uniats to Orthodoxy was organised, using the customary resources of Russian political power. On June 18, 1945, a Committee of Initiative was formed, with a view to winning over these Catholics to Pravoslav unity. A 'Council' of the Uniat Church of the Western Ukraine was held in Lwow on March 8, 1946; it proclaimed the dissolution of ties which, for 350 years, had bound that Church to the Vatican,[2] and its submission to the jurisdiction of the Russian Orthodox Church. In the name of the delegates of the three Uniat Eparchies which were represented at the Council, a message was sent to Stalin announcing this decision, and the breaking of the spiritual bond between the Eastern Catholics and Rome.

The Bulletin of the Moscow Patriarchate[3] commented on this event as follows: 'So, gradually, day by day, in union and in united prayer, will the breach opened by Rome within the ranks of the Orthodox clergy be closed; the time is not far distant

[1] In 1921 the figures for Ruthenia were: Catholics 55,000; Uniats 332,500, and Orthodox 60,997.

[2] The anniversary of the connection was commemorated by the encyclical letter *Orientales omnes ecclesias*, published on January 19, 1946, in which the Pope accused the Russians of treating the Catholic Ruthenians as enemies of the State and encouraged the latter to persevere in their traditional faith.

[3] February 6, 1947.

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DISTRIBUTION, SUBDIVISIONS

198 AT THE PRESENT TIME the Slavic world comprises thirteen languages,
162 each with a distinct literary standard. In the usual classification they are distributed into three groups—Eastern, Western, and Southern Slavic.

Eastern Slavs. (1) RUSSIAN (Great-Russian) is spoken as a native language by the preponderant majority (73 per cent) in the Russian SFSR and by minor groups in the other Republics of the Union of Soviet Socialist Republics. Moreover, being the principal cultural and state language of the USSR, it is employed as a second tongue in nearly all parts of the Soviet Union that have non-Russian native populations. The study of Russian is promoted on a vast scale in the school programs of all, especially Slavic, states within the Soviet sphere of influence; the official Soviet phraseology labels Russian as "the future world language of Socialism." (2) UKRAINIAN (Little-Russian, Ruthenian) is the native language of the vast majority in the Ukrainian SSR and of minor groups in the RSFSR and some other Republics of the Soviet Union. Outside the USSR, there is a compact Ukrainian minority in Northeastern Slovakia. (3) BYELO-RUSSIAN (White-Russian, White-Ruthenian) is the major language of the Byelo-Russian SSR. According to official Soviet estimates, at the start of the Second World War there were in the Eastern Hemisphere some 99 million native speakers of Russian, over 36 million of Ukrainian, and up to 8 million of Byelo-Russian.

Western Slavs. (4) POLISH is the native tongue of the overwhelming majority of the present population of Poland, of 100,000 Poles in the Těšín district of Czechoslovakia, and of a vanishing minority in those parts of pre-War Poland incorporated into the USSR; in all, at least 21 million speak Polish in the Eastern
000 Hemisphere. (5) KASHUBIAN is spoken in Poland by some

(5) KASHUBIAN is spoken in Poland by some
198 200,000 people on the left bank of the Lower Vistula. To the
162 northwest, away from this compact Kashubian area (in the Stołp
district), survive the last few families that still know SLOVINCIAN,
an archaic variant of Kashubian. These are the remnants of the
POMORANIAN group which in the early Middle Ages extended
from the Lower Vistula to the Lower Oder and was later Ger-
manized. The Pomoranian group together with Polish belongs
to the larger unit of the so-called LEKHITIC languages, which also
includes POLABIAN, the former language of the Elbe (Laba) area.
The last remnant of Polabian on the left bank of the lower Elbe
(Dravāno-Polabian) died out toward the middle of the eighteenth
century, but is known through a few vocabulary lists and short
texts recorded about 1700. The other extinct Lekhitic languages
are known only from isolated words and proper names, mostly
toponymic. The Kashubs were alternately under Polish and
German rule and thus were subjected both to a heavy Germaniza-
tion and to a strong influence of the closely related Polish language.
At the present time Kashubian is treated as a regional vernacular,
and its cultural role is limited to a few folk publications, plays,
radio programs, and social gatherings. (6) and (7) LOW and
HIGH SORBIAN (Lusatian, Lower and Upper Wendish) are
spoken by some 150,000 people on the Upper Spree. Surrounded
by German, they form two neighboring linguistic islets, the northern
one being Low Lusatia (Dolna Lužica) in Prussia and the adjacent
part of Saxony with its center at Kottbus (Chośebuz), and the
southern one being Upper Lusatia (Hornja Lužica) in Saxony
with its center at Bautzen (Budyšin)—the former Protestant and
the latter Catholic. Together with the disappearing Eastern
Sorbian dialect around Muskau (Mužakow), these are the last
remnants of a linguistic group that was quite extensive during the
Middle Ages and bordered Polabian on the North, Polish on the
East, and Czech on the South, forming a linguistically intermediate
zone between these three languages. After the Second World
War both Sorbian languages have been, for the first time, intro-
198 duced into primary and secondary schools of Lusatia. (8) CZECH
162 is, since the postwar transfer of the German minority, almost the
only language of the whole western part of Czechoslovakia (Bohemia

and Moravia including the Czech part of old Silesia). Adjacent to this compact area, there are small Czech communities in Kladsko and Upper Silesia (both belonging to present-day Poland). (9) SLOVAK is the predominant native language of Slovakia (an autonomous part of Czechoslovakia). In Europe Czech is spoken by over 8½ million and Slovak about 3 million people.

Southern Slavs. (10) SLOVENIAN is spoken in the Slovenian People's Republic (an autonomous unit within Yugoslovia) and in small adjacent areas of Austria and Italy. (11) SERBO-CROATIAN covers the greatest part of Yugoslavia: Serbia, Montenegro, Bosnia-Herzegovina, and Croatia. In the Europe of 1940 Slovenian was spoken by almost 1¾ million and Serbocroatian by some 11 million people. The standard language of the Greek Orthodox Serbs and the Catholic Croats is the same, except for a few lexical variations and the adaptation of the Russian alphabet by the former and of the Latin by the latter. (12) MACEDONIAN is the prevailing language of the Macedonian People's Republic (an autonomous unit within Yugoslavia). The central dialect, belonging to the Western Macedonian group, has recently been elevated to the status of a standard language. There are about a million native Macedonians including those in the adjacent areas of Bulgaria and Greece. (13) BULGARIAN is the dominant language in Bulgaria. At the end of 1940 it was spoken by about 6 million people in Europe including Bulgarian colonies in the USSR and Bulgars in the part of Dobrudja that remained under Rumania.

Incomplete data on the extent of some of the Slavic languages in the United States are given in the 1940 census: 585,080 people with Russian as their mother-tongue; 83,000 (?) with Ukrainian; 2,416,320 with Polish; 520,440 with Czech; 484,360 with Slovak; 178,640 with Slovenian; 153,080 with Serbocroatian. From the Canadian census of 1951 we may cite the following figures indicating the mother tongue: Ukrainian, 352,323; Polish, 129,238; Slovak, 45,516; Russian, 39,223; Serbocroatian, 11,031.

As a consequence of World War II, western Byelo-Russia was detached from Poland, and the western Ukrainian areas from Poland, Czechoslovakia, and Rumania and were incorporated into

728 the USSR; the Polish and Kashubian sections of Germany passed to Poland; some Slovenian and Croatian dominions of Italy to Yugoslavia; and a part of Dobrudja was returned from Rumania 162 to Bulgaria. The total number of Slavs in the world is now over 198 200 million. Except for a few border minorities and Americans with Slavic mother-tongues, all Slavic peoples, save the Sorbs, live in states with a Slavic majority and state language—USSR, Poland, Czechoslovakia, Yugoslavia, and Bulgaria.

197 Between the three Eastern Slavic languages there are intermediate dialectal areas. Russian is divided into Northern, Southern and transitional (Middle Russian) dialects, each of them with archaic islets presenting salient common features. Ukrainian dialects are classified into Northern, Southeastern, Southwestern, and Carpathian groups; the marginal dialects (called Rusnak) of the latter group are Slovak-influenced. Byelo-Russian is divided into two dialects—the Northeastern and the Southwestern, disclosing a stronger Polish impact. Polish contains, besides various border dialects, two fundamental groups: Great and Little Polish in the Northwest and Southeast respectively. Kashubian comprehends two types of dialects: the Southern, and the Northern, which includes Slovincian. In Czech there are Bohemian, Central Moravian, and Silesian groups, with transitional dialects from group to group and from Czech to Slovak and to Polish. Slovak consists of three dialectal types: Central; Western, closely linked with Czech; and Eastern, connected with Polish and Ukrainian. Slovenian exhibits great dialectal variety. Serbocroatian from East to West presents three basic groups: Štokavian, Čakavian, and Kajkavian which is transitional to Slovenian. Bulgarian is divided into three basic dialects: Western, Northeastern, and Southeastern. Macedonian sets up a scale of intermediary dialectal zones between West Bulgarian and Štokavian.

PROTOSLAVIC; EXPANSION

PROTOSLAVIC (Primitive Slavic), which substituted (1) *s*, *z* for advanced *k*, *g*, and (2) *x* for the old *s* preceded by *i*, *u*, *r*, *k*, was a Western offshoot of the satem-group of Indo-European languages